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DISCIPLINE
OF THE
Canada Yearly Meeting
OF
FRIENDS.

TORONTO:
S. A. PRINTING HOUSE,
1903.

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PREFACE.

To bear witness by practice as well as by profession to Righteousness and true Holiness as necessary fruits of Faith in our Lord and Saviour was the doctrine preached, and most earnestly insisted upon by George Fox, who began his ministry in the year 1647. The result of his preaching was the organization of the Society of Friends (or Friends Church). The name "Friends" was chosen in harmony with the declaration of the Master,—“Ye are My friends if ye do whatsoever I command you.” Regeneration, Consecration and Obedience were to be the essential qualifications for membership. The title of Society was used, partly because the claims of the Established Church made this in a measure necessary, and partly because they considered that the term Church belonged to the whole body of Christian people, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others.

That George Fox and the early Friends exhibited a high type of Christian life is now almost universally admitted. That the foundation of their faith was sure is beyond question, and to follow them, in so far as they followed Christ, is the aim of the present Friends Church in Canada.

Part I.

Christian Doctrine.

FROM AN EPISTLE ADDRESSED BY GEORGE FOX AND OTHERS,
TO THE GOVERNOR OF BARBADOES, 1671 A.D.

WE do own and believe in God, the only wise, omnipotent and everlasting God, who is the Creator of all things both in heaven and in the earth, and the Preserver of all that He hath made; who is God over all, blessed for ever; to whom be all honour and glory, dominion, praise and thanksgiving, both now and for evermore! And we do own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him. And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; and that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, Who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid but

that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed His blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation, (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works) who is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. That He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls: He it is who is our Prophet, whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever He shall say unto you: and it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts iii. 22, 23. He it is that is now come "and hath given us an understanding, that we may know Him that is true." And He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. And we have no life but by Him; for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. And He is our Mediator, that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new Covenant of light, life, grace, and peace; the Author and Finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; Him whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and the elders

of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach an horrible lie, namely, that His disciples came and stole Him away by night whilst they slept. And after He was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. 1. 21) "spake as they were moved by the Holy Ghost." We believe they are to be read, believed, and fulfilled (He that fulfils them is Christ;) and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17; and are able to make wise "unto salvation, through faith which is in Christ Jesus." We call the Holy Scriptures, as Christ and the apostles called them, and holy men of God called them—the words of God.

We do declare, that we do esteem it a duty incumbent on us to pray with and for, to teach, instruct, and admonish, those in and belonging to our families. Now Negroes (and) Indians make up a very great part of the families in this Island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil: at that day, I say, of the resurrection both of the good and of the bad, of the just and the unjust, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from

the presence of the Lord, and from the glory of His power ; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Thess. i. 7—10. See also 2 Pet. iii. 3, etc.

"GENERAL EPISTLE TO THE CHURCHES OF FRIENDS FROM
LONDON MEETING IN 1693."

"We sincerely profess faith in God by His only begotten Son, Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father.

"That God created all things. He made the worlds, by His Son Jesus Christ, He being that powerful and living Word of God, by whom all things were made, and that the Father, the Word, and the Holy Spirit are one, in divine being inseparable—one true, living and eternal God, blessed for ever.

"Yet that this Word, or Son of God, in the fulness of time took flesh, became perfect man according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost and born of the Virgin Mary, and also further declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead.

"That in the Word (or Son of God) was life, and the same life was the light of men, and that He was that true light which enlightens every man coming into the world ; and therefore that men are to believe in the light, that they may become the children of light. Hereby we believe in Christ the Son of God, as He is the light and life within us, and wherein we must needs have sincere respect and honour to (and belief in) Christ, as in His own unapproachable and incomprehensible glory and fulness ; as He is the fountain of life and light and giver thereof unto us ; Christ, as in Himself and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory in the

heavens; He having, in His dying for all, been that One great universal offering and sacrifice for peace, atonement and reconciliation between God and man; and He is the propitiation, not for our sins only, but for the sins of the whole world.

“That Jesus Christ, Who sitteth at the right hand of the throne of the Majesty in the heavens, yet is He our King, High Priest and Prophet; in His church a Minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by His Spirit in our hearts He maketh intercession according to the will of God, crying, Abba, Father.

That the Gospel of the grace of God should be preached in the name of the Father, Son and Holy Ghost, being one in power, wisdom, and goodness, and indivisible (or not to be divided) in the great work of man's salvation.

“We sincerely confess (and believe in) Jesus Christ, both as He is true God, and perfect man, and that He is the author of our living faith in the power and goodness of God, as manifested in His Son Jesus Christ, and by His own blessed Spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of His goodness, life and virtue; so as our souls live and prosper by and in Him: and the inward sense of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere and perfect Christian in spirit and life.

“That divine honour and worship is due to the Son of God: and that He is, in true faith, to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did) because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through His dear Son.

“That Christ’s body that was crucified was not the Godhead, yet, by the power of God, was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt; but yet, doubtless His body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body as it is declared to be, is too wonderful for mortals to conceive. The Scripture is silent therein, as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ’s glorious body, as in heaven; no more than to enquire how Christ appeared in divers manners or forms; or how He came in among His disciples, the doors being shut; or how He vanished out of their sight, after He was risen. However, we have cause to believe His body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise, how should our low body be changed, so as to be made like unto His glorious body? for when He was on earth, and attended with sufferings, He was said to be like unto us in all things, sin only excepted; which may not be so said of Him as now in a state of glory; otherwise, where would be the change both in Him and in us?

“Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ’s coming without us, to judge the quick and the dead; what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.”

1. For the doctrine of the resurrection: “If in this life only we have hope in Christ, we are of all men most miserable.” 1 Cor. xv. 19. We sincerely believe not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with Him hereafter;

that when He at last appears, we may appear with Him in glory. Col. iii. 4; I. John iii. 2. But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it. 1st Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality, the change shall be such as (will accord with the declaration) "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 50. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. As the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment: God hath committed all judgment unto His Son Jesus Christ; and He is Judge both of quick and dead, and of the states and ends of all mankind. John v. 22, 27; Acts x. 42; 2 Tim. iv. 1; 1 Pet. iv. 5.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear. Matt. x. 15; xiii. 39, 40, 41; Jude 6. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." etc. Matt. xxv. 31, 32 to the end, compared with Luke ix. 26, and 1 Cor. xv. 52; 1 Thess. iv. 16 and 2 Thess. i. 7, 8 to the end; Rev. xx. 12, 13, 14, 15."

BRIEF EXTRACTS FROM EARLY DOCTRINAL STATEMENTS
AND EXHORTATIONS BY LONDON (ENG.)
YEARLY MEETING.

“As it has been our care and practice from the beginning, that an open testimony for the Lord should be borne and a public standard for truth and righteousness upheld, in the power and spirit of God, by our open and known meetings; so it is our advice and judgment that all Friends, gathered in the name of Jesus, keep up these public testimonies in their respective places, and do not decline, forsake, or remove their public assemblies because of times of suffering, as worldly, fearful and politic professors have done because of informers and the like persecutors, for such practices are not consistent with the nobility of truth and, therefore, not to be owned in the church of Christ.

“It is much upon us to put Friends in remembrance to keep to the ancient testimony truth begat in our hearts in the beginning against the spirit of this world, for which many have suffered cruel mockings, beating, stoning, etc., particularly as to the corrupt fashions, dealings and language of the world, their over-reachings and vain jestings, that the cross of Christ in all things may be kept to, which preserves Friends blameless and honours the Lord’s name and truth in the earth.”—1675 A.D.

“Dear friends, the prosperity of truth, the increase of love, unity and peace amongst all Friends, in their respective meetings and in general, is greatly desired by us; and that everyone watch against and shut out all occasions of offences, contentions and divisions, and stop all whisperings, tale-bearing, back-biting, and evil-speaking tending thereunto. Be kind and tender-hearted one to another, and earnestly labour for universal love, union and peace, in all the churches of Christ.”—1689 A.D.

“Among the Gospel precepts, we find not anything more strongly and frequently recommended by our Lord

Jesus Christ and His apostles to the primitive believers, than that they should love one another; and as we are sensible that nothing will more contribute to the peace and prosperity of the church than due regard to this advice, so we earnestly desire that it may be the care and concern of all Friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord and peace, in and among all the churches of Christ.”—1730 A.D.

“We fear that some of our youth are training in habits of expense in attire, furniture and attendance, which are not only inconsistent with the simplicity of the gospel, but a constant call for much of that property which would be better employed in feeding the hungry, and of that time which might be occupied in visiting and cheering the habitations of human misery. “The trimming of the vain world,” said our worthy elder, William Penn, “would clothe the naked one.” It is not however with such only that we plead, on behalf of the indigent. We wish those who, in appearance and manners, are generally consistent with our self-denying profession, to be clear that a due proportion of their time and substance is spent in the relief of distress.”—1798 A.D.

“A religious care is recommended toward our servants, that all appearance of pride, idleness, and vain conversation in them may be discouraged; and that they may be exhorted to attend public worship, and have a sense of God’s love upon their spirits, and therein partake of the sweetness of truth.

“May those who have the ability to employ servants, whether professing with us or not, sympathize with them in their labours, delight to render them happy, and seek for that disposition that can lead them along as fellow-travellers in the road to the City of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the discoveries of truth; and, as a perusal of the Scriptures is the frequent employ of many families, we desire that the servants may be made partakers of the benefits resulting from the practice and from occa-

sional opportunities of retirement in spirit.”—1718-1805 A.D.

“Beloved youth, in an especial manner guard against the first sacrifices of duty to inclination. If ye curb inordinate desires in their infancy, your victory over future temptations will be the more easy, and, through faith in Him that hath loved us and hath overcome, ye will in time be more than conquerors; but if ye shrink from the conflict or resign the victory to the tempter, ye will be despoiled of the armour designed to preserve you in future assaults, and, it may be, unable to resist in your further progress through life, temptations which, in the fresh morning of your day, ye would have held in abhorrence.”—1795 A.D.

“Let Friends and brethren in their respective meetings watch over one another in the love of God and care of the Gospel, particularly admonishing that none trade beyond their ability nor stretch beyond their compass, and that they use few words in their dealings and keep their word in all things, lest they bring, through their forwardness, dishonour to the precious truth of God.”—1675 A.D.

“As it hath pleased God to bring forth a day of liberty and freedom to serve Him, let every one have a care so to use this liberty, as that the name of God may be honoured by it; and not an occasion taken by any, because of the present freedom, to launch forth into trading and worldly business beyond what they can manage honourably and with reputation; and so that they may keep their words with all men, and that their yea may prove yea indeed, and their nay may be nay indeed.”—1688 A.D.

“Knowing how quickly many are removed by death, it is weightily recommended that care be taken in each Monthly Meeting, that Friends who have estates to dispose of, by will or otherwise, be advised to make their wills in time of health, and strength of judgment; to prevent the inconveniences, loss, and trouble that may fall upon their relations and friends, through their dying

intestate. Making such wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many."—1695-1703 A.D.

"As it hath pleased the Lord, by the breaking forth of the glorious light of His Gospel, and the shedding abroad of His Holy Spirit, to gather us to be a people to His praise, and to unite us in love, not only one unto another, but to the whole creation of God, by subjecting us to the government of His Son, our Lord and Saviour Jesus Christ, the Prince of Peace, it behoveth us to hold forth the ensign of the Lamb of God, and, by our patience and peaceable behaviour, to show that we walk in obedience to the example and precepts of our Lord and Master, who hath commanded us to love our enemies, and to do good even to them that hate us. Wherefore we intreat all who profess themselves members of our Society to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing arms and fighting; that, by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace there shall be no end."—1744 A.D.

"It is the sense of this meeting, that the importing of negroes from their native country and relations by Friends, is not a commendable nor allowed practice, and is therefore censured by this meeting."—1727 A.D.

"We fervently warn all in profession with us, that they be careful to avoid being any way concerned in reaping the unrighteous profits arising from the iniquitous practice of dealing in negroes and other slaves; whereby, in the original purchase one man selleth another, as he doth the beast that perisheth, without any better pretension to a property in him than that of superior force; in direct violation of the Gospel rule, which teacheth all to do as they would be done by and to do good to all."

"It appears that the practice of holding negroes in oppressive and unnatural bondage hath been so successfully discouraged by Friends in some of the colonies, as to be considerably lessened. We cannot but approve of these

salutary endeavours, and earnestly entreat they may be continued, that, through the favour of Divine Providence, a traffic so unmerciful and unjust in its nature to a part of our own species made equally with ourselves for immortality, may come to be considered by all in its proper light, and be utterly abolished, as a reproach to the Christian profession."

"Our testimony against the inhuman practice of slave-keeping gains ground amongst our brethren in the American colonies, and hath had some happy influence on the minds of considerate people of other denominations, in opposition to that flagrant injustice to our fellow-creatures; for whom, as well as for others, our Saviour shed His precious blood, and to whom He dispenseth a measure of His grace in common with the rest of mankind."—1758-1772-1774 A.D.

"We are inclined to express our thankfulness for an event which concerns not us only, but incalculable multitudes of our fellow-creatures, our fellow-possessors of the faculty of reason, our fellow-objects of the redemption which comes by Christ. We scarcely need name the abolition of the slave trade in Great Britain. We view it as one of the most important acts of public, national righteousness which ever dignified the councils of any government; and our minds have been directed in secret prayer to the Almighty Parent of the universe, that He may be pleased to regard this kingdom for good, and direct its future councils to such further acts of justice and mercy as may promote His glory, in the harmony of His rational creation."—1807 A.D.

"Although the infamous traffic with Africa in slaves has been abolished by law, we desire Friends not to forget that slavery still exists within the British Empire, and to suffer their sympathy still to flow towards its oppressed victims."—1812 A.D.

"The cruelties and horrors of the slave-trade have at this time deeply interested our feelings. We have heard with sorrow that this trade, with all its attendant evils and miseries, is still pursued by the subjects of several

foreign powers, to a very great extent. As a testimony of our belief that it is a disgrace to any people professing the Christian name, we have been engaged to issue an address to the inhabitants of Europe on the iniquity of the traffic.”—1822 A.D.

“This meeting thinks it right to record its thankfulness to Almighty God in that it has pleased Him to crown with success the efforts made for the extinction of the last remnant of slavery by the termination of the system of negro apprenticeship in the British colonies, with the exception of the Island of Mauritius, from whence no information of the event has yet reached us. May this happy consummation be followed by multiplied blessings to the long-oppressed negro race, not only temporarily, but in their being made, more generally than has yet been the case, rich partakers of that knowledge which is life eternal.”

“It is our desire that we may not dismiss from our sympathy those who in such large numbers still remain subject to all the hardship and cruelty inseparable from a state of slavery, both in the nations of the American continent and in other parts of the world.”—1839 A.D.

“Our sympathy has been awakened for our brethren in the United States in their peculiarly trying position, with warm desires that they may be strengthened, in meekness and boldness, to uphold our well-known testimony on this subject. To live under a government and amongst a people who profess the religion of our blessed Saviour, and at the same time uphold and strengthen by law the system of negro slavery, must necessarily bring the Christian mind into deep sorrow. We commiserate the degraded and suffering condition of the enslaved. We feel much for our dear friends who are brought into immediate contact with this state of society, and we feel, in brotherly love, for the inhabitants of that widely-extended and rapidly-rising country, who are more or less implicated in the sin of slavery. We should rejoice to hear of the immediate and peaceable termination of this iniquitous system. Earnest are our desires that it

may please Him, who in His love has created all men, and who, as the almighty and all-wise Parent of the universe, has bestowed upon the slave natural and inalienable rights of which he is unjustly deprived, rapidly to advance the coming of the day when justice and mercy shall so prevail in the councils of all governments that slavery shall utterly cease, not only in the United States of America, but throughout the nations of the earth.”—*1851 A.D.*

“Advised, that our Christian testimony be faithfully maintained against the burthen and imposition of oaths, according to the express prohibition of Christ, and also of the apostle James: ‘Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all; neither by Heaven, for it is God’s throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea: Nay, nay; for whatsoever is more than these, cometh of evil.’ But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”—*1693 A.D.*

“Advised, to walk wisely and circumspectly towards all men, in the peaceable spirit of Christ Jesus, giving no offence or occasions to those in outward government, nor way to any controversies, heats and distractions of this world, about the kingdom of it; but to pray for the good of all, and submit all to that divine power and wisdom, which rules over the kingdoms of men.”—*1689 A.D.*

“Now concerning Gospel order, though the doctrine of Jesus Christ requireth His people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain,

that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers terribly, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church.'"—GEO. FOX.

"If there be any such gross errors, false doctrines, or mistakes held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the Scriptures; or any ways tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful Friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to Gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt."—1694 A.D.

"Let all your affairs be managed in your meetings in

the peaceable wisdom and spirit of our Lord Jesus Christ; not striving, but bearing one with and for another; that the power of Christ may rest upon you, and rule in all your assemblies."—1696 A.D.

"It is recommended unto faithful Friends, and elders especially, to watch over the flock of Christ in their respective places; that they faithfully and diligently walk up to the testimony of the blessed truth, to which the Lord hath gathered us in this latter age of the world; that so where any are found short, weak, or faulty, they may be admonished and sought in the spirit of love, which is the spirit of the gospel—that divine charity, wherein mercy is not only mixed with judgment, but may appear over all our works; that it may be seen by all that church-love abounds before church-censure comes, and that a gospel spirit is the spring and motive to all our performances, as well in discipline as worship.—1700 A.D.

"Recommended, that Friends concerned in Meetings for Discipline do labour to know their own spirits subjected by the Spirit of Truth; that, thereby being baptized into one body, they may be truly one, in the foundation of their love and unity; and that therein they may all labour to find a nearness to each other in spirit; this being the true way to a thorough reconciliation, wherever there is, or hath been, any difference of apprehension. Hereby, Friends will be preserved in that sweetness of spirit, that is, and will be, the bond of true peace throughout the churches of Christ."—1717 A. D.

"As the promotion of piety and charity is the end and intent of our meetings for the discipline of the church, a weighty concern rests upon us, that Friends be careful diligently to attend those meetings; and, when there, to act in the wisdom given them of God, with a real and living sense of truth upon their spirits; that so the affairs of the church may be carried on in brotherly love, and in that sweet, calm and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general."—1733 A.D.

A BRIEF REVIEW OF THE DOCTRINES OF CHRISTIANITY,

AS SET FORTH IN HOLY SCRIPTURE, AND HELD BY
FRIENDS, IN HARMONY WITH THE
FOREGOING.

WE believe in God, the Father¹ Almighty, Maker of Heaven and earth,² and of all things visible and invisible; and in Jesus Christ, His only Son,³ our Lord, by whom He created all things;⁴ and in the Holy Ghost, who proceedeth from the Father and the Son;⁵ and that these three, the Father, and the Son, and the Holy Ghost, are one in the Eternal Godhead.⁶

OUR LORD JESUS CHRIST.

We believe that Jesus of Nazareth was conceived of the Holy Ghost,⁷ and born of the Virgin Mary,⁸ and that He is the beloved and only begotten Son of God, in whom the Father is well pleased.⁹ We believe that the eternal Word, who was with God, and was God, was made flesh and dwelt among men in the person of Him, our Lord and Saviour Jesus Christ.¹⁰ "In Him dwelleth all the fulness of the Godhead bodily."¹¹ He is the one perfect man, who hath fulfilled all righteousness, and who was in all points tempted like as we are, yet without sin.¹²

We believe that He died for our sins,¹³ that He was buried, and rose again the third day,¹⁴ that He ascended into Heaven,¹⁵ and is on the right hand of God, angels and

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| 1. I. Cor. viii. 6. | 8. Matt. i. 18, 25. |
| 2. Gen. i. 1. | 9. Matt. xvii. 5. |
| 3. John iii. 16. | 10. John i. 14. |
| 4. Heb. i. 2. | 11. Coloss. ii. 9. |
| 5. John xv. 26. | 12. Heb. iv. 15. |
| 6. I. John v. 7; John x.
30; Acts v. 3, 4. | 13. I. Cor. xv. 3. |
| 7. Luke i. 35. | 14. I. Cor. xv. 4. |
| | 15. Luke xxiv. 51. |

authorities and powers being made subject unto Him.¹ He is the one Mediator between God and man,² our Advocate with the Father,³ our High Priest forever,⁴ who is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.⁵ He baptizes with the Holy Ghost.⁶ He is the Shepherd and Bishop of Souls,⁷ the Head over all things to the Church,⁸ the King who reigns in righteousness, the Prince of Peace.⁹ By Him the world shall be judged in righteousness, for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.¹⁰ We believe in the Deity and manhood of our Lord Jesus Christ,¹¹ and that His willing sacrifice¹² upon the cross was the one propitiation and atonement for the sins of the whole world, wherein God hath declared His righteousness, that He might be just, and the justifier of him that believeth in Jesus.¹³ He is the Lamb of God, without blemish and without spot, with whose precious blood we are redeemed.¹⁴ The remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and no otherwise.¹⁵

We reverently confess and believe that divine honour and worship are due to the Son of God,¹⁶ and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did,¹⁷ and that we cannot acceptably offer up prayers or praises to God, nor receive a gracious answer or blessing from Him, but in and through His dear Son.¹⁸

1. I. Peter iii. 22.

2. I. Tim. ii. 5.

3. I. John ii. 1.

4. Heb. vi. 20.

5. Heb. vii. 25.

6. Matt. iii. 11.

7. I. Peter ii. 25

8. Ephes. i. 22.

9. Isaiah ix. 6, 7.

10. John v. 22, 23.

11. Heb. i. 8; ii. 16, 17.

12. John x. 17, 18.

13. Rom. iii. 24, 25, 26.

14. I. Peter i. 18, 19.

15. Acts iv. 12; Heb. ix. 22.

16. John v. 23; Phil. ii. 9-11.

17. Luke xxiv. 52; Acts

vii. 59; I. Cor. i. 2.

18. John xiv. 6.

THE HOLY SPIRIT.

We believe that the Holy Ghost is, in the unity of the Eternal Godhead, one with the Father and the Son;¹ that He is the promise of the Father,² whom Christ declared He would send in His name;³ that He is come and convicts the world of sin; that He leads to repentance towards God,⁴ and as the Gospel is known, to faith in the Lord Jesus Christ. Coming in the name⁵ and in the authority of the risen and ascended Saviour, the Holy Spirit is the most precious pledge of His continued love and care. He glorifies the Saviour and takes of the things of Christ and gives them as a realized possession to the believing soul. He dwells in the hearts of believers according to the promise of the Saviour; "I will pray the Father, and He shall give you another Comforter,"⁶ that He may abide with you forever." He opens to them the truths of the Gospel as set forth in Holy Scripture, and as they exercise faith, guides, sanctifies, comforts and supports them.⁷

His light must ever be distinguished, both from the conscience which He illumines, and from the natural faculty of reason, which, when unsubjected to His holy influences, is, in the things of God, very foolishness.⁸

We believe that the qualification for the Lord's service in the enduement of power for His work is bestowed on His children through the reception and baptism of the Holy Ghost.⁹

The Holy Spirit is the seal of reconciliation to the humble believer in Jesus, the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.¹⁰

1. Acts v. 3, 4.
2. Acts i. 4, 5.
3. John xiv. 26.
4. Rom. ii. 4.
5. John xiv. 26.

6. John xiv. 16, 17.
7. John xvi. 7-15.
8. I. Cor. ii. 14.
9. Acts ii. 16-18.
10. Ephes. i. 13, 14.

THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God;¹ that, therefore, the declarations contained in them rest on the authority of God Himself, and that there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Christ Jesus. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."² The Scriptures are the only divinely authorized record of the doctrines which we are bound as Christians to accept, and of the moral principles which are to regulate our actions. No one can be required to believe as an article of faith any doctrine which is not contained in them;³ and whatsoever any one says or does contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a delusion of the Devil.⁴

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a "living soul,"⁵ formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker. Being free to obey or to disobey, under temptation of Satan, through unbelief, he fell into transgression,⁶ and thereby lost that spiritual life of righteousness in which he was created; and so death passed upon him as the inevitable consequence of his sin.⁷ As the children of fallen Adam, all mankind bear his image,⁸ and

1. II. Tim. iii. 15-17.

2. John xx. 31.

3. Isaiah viii. 20.

4. Rev. xxii. 18, 19; Gal.
i. 8-12.

5. Gen. ii. 7.

6. Gen. iii. 6.

7. Rom. v. 12.

8. Gen. v. 3.

partake of his nature; and until created anew in Christ Jesus by the regenerating power of the Holy Spirit they are fallen, degenerated, and dead to the divine life.¹

But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any until they transgress the divine law after sufficient capacity has been given to understand it, and that infants, though inheriting this fallen nature, are saved, in the infinite mercy of God, through the redemption which is in Christ Jesus.²

JUSTIFICATION AND SANCTIFICATION.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”³

We believe that justification is of God's free grace,⁴ through which, upon repentance and faith, He pardons our sins and accepts us as righteous in His sight for the sake of the Lord Jesus Christ;⁵ that it is received, not because of our works, but of our acceptance of God's mercy in Christ Jesus;⁶ that through faith in Him and His atoning blood, the guilt of sin is taken away, and we stand reconciled to God.⁷

We believe that in connection with Justification is Regeneration; that being reconciled to God by the death of His Son, we are saved by His life,⁸ a new heart is given and new desires; old things are passed away, and we become children of God through faith in Christ Jesus.⁹ Sanctification, or being made holy, is experienced in connection with justification in so far that every pardoned sinner, on account of faith in Christ, is clothed with a measure of His righteousness and receives the promised Holy Spirit.¹⁰

1. I. Cor. xv. 21, 22.

2. Mark x. 14.

3. John iii. 16.

4. Rom. iii. 24, 25.

5. Rom. v. 1.

6. Titus iii. 5.

7. Coloss. i. 19, 20.

8. Rom. v. 10.

9. Ezek. xxxvi. 25-27.

10. I. Cor. vi. 11.

The provisions of God's grace are sufficient to deliver from the power of evil¹ as well as from the guilt of sin, and to enable His believing children always to triumph in Christ.² This is to be experienced by faith: "according to your faith be it unto you."³ Whoever submits himself wholly to God, believing His promises, and exercises faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood,⁴ and through the renewing, refining power of the Holy Spirit be brought into perfect conformity to the will of God,⁵ love Him with all his heart, mind, soul, and strength, and be able to say with the Apostle Paul: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."⁶ "This is the will of God, even your sanctification," and if any fall short of this experience, it is because they frustrate the grace of God.⁷

THE RESURRECTION AND A FINAL JUDGMENT.

We believe according to the Scriptures, that there shall be a Resurrection of the dead, both of the just and of the unjust, and that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ, whom he hath ordained. For, as saith the apostle, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

We believe that the punishment of the wicked, and the blessedness of the righteous, shall be alike everlasting; according to the declaration of our adorable Redeemer, to whom the judgment is committed. "These shall go away into everlasting punishment, but the righteous into life eternal."⁹

1. John xvii. 15.

2. II. Cor. ii. 14.

3. Matt. ix. 29.

4. I. John i. 7.

5. Rom. xii. 2.

6. Rom. viii. 2.

7. Ephes. v. 25-27.

8. II. Cor. v. 10.

9. Matt. xxv. 46.

BAPTISM AND THE LORD'S SUPPER.

Owing to the improper dependence placed by many on the outward form of these ordinances, and believing that the essential Baptism¹ of the Gospel dispensation is that of the Holy Spirit,² and that the true Supper of the Lord is the communion which His believing children are able to hold with Him through the realization of His presence, which communion is described by Him in the words, "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me,"³ the Friends have not made provision for their outward observance in the Church. Notwithstanding this, Friends would not condemn the observance of the outward form by any who conscientiously believe that it is required of them by the Divine Master.

PUBLIC WORSHIP.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."⁴

Worship is the adoring response of the heart and mind to the influence of the Spirit of God.

Having become His children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God; to wait upon Him for the renewal of our strength,⁵ for communion one with another, for the edification of believers in the exercise of spiritual gifts and for the declaration of the glad tidings of salvation to the unconverted who may gather with us.

We believe that the worship of any heart or assembly most glorifies God which most perfectly responds to the promptings of His Spirit, whether it be in vocal service or in silent adoration.

THE MINISTRY.

We believe the preaching of the Gospel is a divinely-appointed means for the spreading of the glad

1. I. Cor. xii. 13.

Acts xi. 16.

2. John i. 33.

3. Rev. iii. 20.

4. John iv. 24.

5. Isaiah xl. 31.

tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers.¹

As it is the prerogative of the great Head of the Church alone, to select and call the ministers of His Gospel, so we believe both the gift and the qualification to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers them on women as well as men, agreeably to the prophecy recited by the Apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy;"² respecting which the Apostle declares, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." As this gift is freely received, so it is to be freely exercised, in simple obedience to the will of God.

The Apostle Paul in speaking of his ministry declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;"³ that the exercise of it was not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God.⁴ Nothing but power from on high, renewedly furnished, can enable men to preach the Gospel.

While the Church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while on the one hand, the Gospel should never be preached for money,⁵ on the other it is the duty of the Church to make such provision that it shall never be hindered for want of it.⁶

1. Matt. xxviii. 19, 20;

Acts xxvi. 16-18.

2. Acts ii. 16-18.

3. Gal. i. 12.

4. I. Cor. ii. 4, 5.

5. Matt. x. 8.

6. I. Cor. ix. 13, 14.

PRAYER.

Prayer is the result of a feeling of need and dependence upon God. The condition of heart and mind which cries, in substance, "God be merciful to me a sinner,"¹ must precede pardon and remission of sins. At every stage, prayer is essential to Christian life.²

We believe that prayer and praise are indispensable to a growth in Grace, and for a qualification for those duties which devolve upon every Christian; that without these, any religious experience which may have been gained, will finally be lost.

Without prayer there can be no acceptable worship. It is therefore incumbent upon all Christians, in their meetings especially, to seek after Divine help to offer spiritual sacrifices, acceptable to God, by Jesus Christ.³ Vocal prayer uttered in response to the promptings of the Holy Spirit is an important part of public worship; and whenever God's people meet together in His name, they should reverently seek unto Him in united prayer.⁴

We would encourage parents and heads of families to be faithful in the exercise of this privilege before their children or households. The qualification for such services may differ in degree from that which should be looked for on more public occasions. The sense of need, of parental responsibility, of the priceless value of the souls entrusted to our care, not only warrants but requires such acts of dedication, whilst our countless blessings claim the tribute of praise from thankful hearts.

We believe the spirit of prayer and thanksgiving will certainly be bestowed upon us if we duly ask for it; and thus to ask is a prayer which may safely be regarded as always in accordance with the Divine will. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."⁵

1. Luke xviii. 13.

4. I. Tim. ii. 1-3.

2. Phil. iv. 6.

5. Luke xi. 13.

3. I. Peter ii. 5.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."¹

TESTIMONIES CONCERNING WAR AND OATHS.

War.

"From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?"²

War conflicts with, and is a violation of, the principles, precepts and injunctions of the Gospel, which breathe peace on earth and good-will toward men. It is entirely incompatible with the commands of our holy Redeemer. "I say unto you that ye resist not evil"—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."³

We believe that the emphatic prayer of our Lord, "Forgive us our debts, as we forgive our debtors,"⁴ and His declaration, "If we forgive not men their trespasses, neither will your Father forgive your trespasses,"⁵ continue of binding force. And we believe that no divine injunction or command that is binding upon individuals, under the Christian dispensation, can be rendered void by any number of individuals in a collective capacity as nations or otherwise. The prophecy which foretold the coming of the Messiah declared Him to be the Prince of Peace;⁶ and His birth was announced by the Heavenly anthem, "Glory to God in the highest, and on earth peace, good-will toward men."⁷

1. I. Tim. ii. 8.

2. James iv. 1.

3. Matt. v. 39, 44, 45.

7. Luke ii. 14.

4. Matt. vi. 12.

5. Matt. vi. 15.

6. Isaiah ix. 6.

Oaths.

With regard to Oaths we believe that our Lord evidently forbade a kind of swearing which had been allowed before: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all, neither by Heaven, for it is God's throne, nor by the earth, for it is His footstool, neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be Yea, yea: Nay, nay; for whatsoever is more than these cometh of evil."¹ And the Apostle James declared, "But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay nay; lest ye fall into condemnation."²

In short we believe in one standard of Truth.

Friends believe in the Scripture injunction, "Thou shalt not forswear thyself;" consequently they advise members against joining in membership with organizations that require a pledge or promise to do, or not to do, some unknown thing.

1. Matt. v. 33-37.

2. James v. 12.

Part II.

Government.

CHAPTER I.

The Society of Friends (or Friends' Church), is composed of Yearly Meetings, with their subordinate branches, in Great Britain, Ireland, the United States and Canada; and those members who are variously situated in other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal, and by joint participation in religious and benevolent enterprises. Each Yearly Meeting is independent in the transaction of its business.

CHAPTER II.

MEMBERSHIP.

The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrines of the Gospel held by Friends, as herein set forth. The children of members are enrolled as Associate members. They are thus recognized, not because their birthright can of itself make them members of the body of Christ, for they can only become such by experiencing the new birth by the Holy Spirit, but because of the promises in the Holy Scriptures to believers and their households, and the conviction that true Christians will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in their youth, and early take a natural and living interest in the Church as they do in the family. Persons thus enrolled as Associate members shall be enrolled as Active members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the Gospel as held by Friends. If the member does not make such profession when he reaches matured years, his name may

be dropped from the list of members, at the discretion of the Monthly Meeting. Where but one parent is a member, the children may be enrolled as Associate members upon the request of that parent and the consent of the other.

CHAPTER III.

A MEETING.

A congregation of members is called a meeting or a church. It is under the supervision of Ministers and Elders as to its spiritual interests, and of Overseers as to the moral conduct of the members. These are officers of the Monthly Meeting of which the particular meeting forms a part.

The business affairs of a congregation are cared for by the regular officers and by such committees as may be appointed by the Monthly or Preparative Meeting for this purpose from the members of the congregation.

CHAPTER IV.

MEETINGS FOR BUSINESS.

CLERKS.

The Clerk, or presiding officer, of a business meeting has the care of its business, which he lays before it for consideration, and determines what conclusion the meeting reaches. In a meeting for business it should be the chief desire to ascertain what may be the mind of the Lord, and Clerks should be chosen with a special reference to their sound judgment and gift of spiritual discernment, and their ability to determine what is the will of the meeting as indicated by the expression made. Clerks should be familiar with the usages of the society, and with all its departments of work. The Clerk shall keep a faithful record of the proceedings of the Meeting, and he shall furnish copies of necessary portions of such records to persons authorized to ask for them. He shall sign on the meeting's behalf all official documents put forth by it. In all business meetings such assistant Clerks may be appointed as may be found advisable.

CHAPTER V.

SECTION 1.—PREPARATIVE AND MONTHLY MEETINGS.

1. A Monthly Meeting is a regular organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It is charged with the government of the body, according to the Discipline, and has authority to receive and dismiss members; to discipline

offenders; to grant appeals; to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the Church; and to adopt and carry out measures for the improvement of the spiritual interests of the body. It meets monthly for the transaction of business; and once in three months it reports, in an abstract of its minutes, such business as should be laid before the Quarterly Meeting of which it forms a part and to which it is subordinate, and to attend which it may appoint two or more representatives.

2. Where a Monthly Meeting is composed of more than one regularly established meeting or congregation, the business meeting for each of these is known as a Preparative Meeting. It shall meet, at least, once in three months, or oftener if deemed advisable, and shall from time to time report to the Monthly Meeting, of which it forms a part and to which it is subordinate, any matters requiring the attention of the superior meeting, and shall also appoint at least two of its members as delegates to the Monthly Meeting.

3. Each active member has a right to participate in the business of his respective Preparative and Monthly Meeting.

4. A Monthly or Preparative Meeting is duly organized for the transaction of business when it has been established by a superior meeting and has appointed a clerk to have charge of its business.

5. All officers appointed by the meeting shall hold their positions until their successors are appointed.

SECTION 2.—CLERK.

The Clerk of a Monthly Meeting shall be appointed by the meeting on the nomination of a committee named for the purpose. He shall forward to the Quarterly Meeting such business as requires its attention, and such abstracts of the minutes of the Monthly Meeting as may be necessary. He shall keep (in a book printed for the purpose) a correct record of the membership, including all births, marriages, deaths and transfers, and he shall annually furnish the Quarterly Meeting such statistical information as the Yearly Meeting may direct. Where found desirable, a Recorder may be appointed to assist the Clerk in keeping these records.

SECTION 3.—MINISTERS AND ELDERS.

Ministers and Elders are charged with the oversight and care of the spiritual interests of their various congregations. The choice of these is based upon moral character and the possession of spiritual gifts and qualifications. They are designated for their positions by the Monthly Meeting in the manner prescribed in Chapters VI, VII, Part II.

SECTION 4.—OVERSEERS.

1. The Monthly Meeting shall choose, every year, through the nomination of a committee, two or more faithful and judicious persons for each separate congregation to serve as Overseers. It shall be their duty to exercise watchful care and affectionate oversight for the maintenance of a consistent moral life by the members of the meeting; to extend care and reproof in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and to restore, if possible, such offenders to an orderly life and to full fellowship with the meeting.

2. If due care and labour in this direction prove ineffectual, it becomes their duty to enter complaint to the Monthly Meeting against such offenders.

SECTION 5.—TREASURER.

Each Monthly Meeting shall annually appoint a Treasurer, who shall receive and disburse funds as directed by the meeting, keep a regular account of the money so received and paid, and make an annual report to the Monthly Meeting.

SECTION 6.—CORRESPONDENTS.

Each Monthly Meeting shall appoint a Correspondent to authenticate documents issued by it to other meetings, and to attend to such correspondence as the meeting may direct. Information of the appointment of Correspondents is to be forwarded to the Yearly Meeting.

SECTION 7.—THE BOARD OF TRUSTEES.

1. Each Monthly Meeting shall appoint three or more of its members to serve as a Board of Trustees. It shall be the duty of the Trustees to hold and manage all real estate and personal property belonging to the meeting, to keep all deeds legally recorded, to guard all property from injury or improper use, to preserve all important records and documents, and to make an annual report to the Monthly Meeting.

2. Where Preparative Meetings hold property they shall pursue a like course.

SECTION 8.—FINANCE COMMITTEE.

The Monthly Meeting shall annually appoint a Finance Committee to superintend the raising and expending of funds, and to provide for the incidental expenses of the Monthly Meeting and its congregations. There may be a separate committee for each Preparative Meeting where found desirable.

SECTION 9.—PASTORAL COMMITTEE.

The Ministers, Elders and Overseers of each congregation constitute its Pastoral Committee. The Monthly Meeting may also appoint other members to co-operate with them in this work. [See Chapter I, Part IV.]

SECTION 10.—OTHER COMMITTEES.

Monthly Meetings shall appoint such other committees as the interests of the various departments of its work may require.

SECTION 11.—REPORT ON THE STATE OF THE CHURCH.

Each Monthly Meeting shall annually report to the Quarterly Meeting preceding the Yearly Meeting upon the spiritual condition of its membership and its meetings, basing its report upon those received from its congregations, and covering the points named in the clause relating thereto. [See Chapter XII, Section 1, paragraph 2, Part II.]

CHAPTER VI.

SECTION 1.—RECORDING OF MINISTERS.

1. When a member, man or woman, is in the practice of speaking in meetings for public worship, so that the meeting is edified and spiritually helped thereby, the Local Meeting on Ministry and Oversight is carefully to consider whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of spiritual power without having, necessarily, received a special gift in the ministry. When the Local Meeting on Ministry and Oversight is satisfied that a member has received a gift in the ministry, it shall send the information to the Quarterly Meeting on Ministry and Oversight for its judgment. Upon receiving such information the said Quarterly Meeting shall appoint a committee to consider the subject; to obtain information as to the evidence that the person has received spiritual gifts; as to his manner of life; his doctrinal views; his mental capacity; and his general qualifications for the ministry.

The Committee shall report its judgment to the Quarterly Meeting on Ministry and Oversight, and if this meeting concurs in the action of the Local Meeting it shall in turn report to the Yearly Meeting on Ministry and Oversight. If the Yearly Meeting on Ministry and Oversight approves, it shall so inform the Local Meeting on Ministry and Oversight where the pro-

position originated. This Meeting shall then be at liberty to lay the matter before the Monthly Meeting, which shall act in the case according to its judgment. If it concludes the person's gift should be recognized, the name shall be recorded as a minister of the Society, and the Clerk shall notify the Local Meeting of Ministry and Oversight accordingly, but no person shall be recorded as a minister whose name is not approved by both the Quarterly and Yearly Meeting on Ministry and Oversight.

2. When a Monthly Meeting is informed by the Quarterly Meeting on Ministry and Oversight that in its judgment a minister has lost his gift in the ministry, and usefulness in his station, if the judgment be concurred in, his recognition as a minister shall be rescinded by the Monthly Meeting.

SECTION 2.—LIBERATING MINISTERS.

When a minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued :

1. If the proposed service lies within the limits of the Yearly Meeting of which he is a member, the minister shall bring the concern before the Monthly Meeting, and request a certificate of its unity and concurrence. The Monthly Meeting may grant the certificate, defining the nature and the field of the service. Special service may be undertaken under the direction of the Home Mission Committee of the Yearly Meeting, without a certificate.

2. If the proposed service lies within another American Yearly Meeting, and the Monthly Meeting unites and concurs, it shall transmit a written statement of the nature and field of the proposed service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also approves, it shall grant the minister requesting it a certificate of the fact, defining the nature and field of the service, and expressing the unity and concurrence therein of the Monthly Meeting.

3. If the proposed service lies beyond the limits of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and field of service and their concurrence therein. If the Yearly Meeting also unites and concurs in the service, it shall grant the minister a suitable certificate therefor, defining the nature and the field thereof, and the unity and concurrence therein of each of the Meetings which have considered the subject.

4. In every case where a certificate for a ministerial service is granted, the Clerk and the Correspondent of the meeting finally granting it shall sign the same, and this meeting shall see that the minister is properly provided with means for the accomplishment of the service.

5. When a minister or other worker desires to engage in special pastoral or evangelistic service within the limits of another Yearly Meeting, he shall lay the matter before his Monthly Meeting as for other service. If that meeting grants him a certificate, he shall submit it to the Home Mission Committee of his own Yearly Meeting; if, after due consideration by the committee, his standing and qualifications appear to offer no hindrance to his entering upon the proposed service, the committee is to furnish him with a written statement to this effect. In the performance of this service he shall work in harmony with the authorities intrusted with such matters in the Yearly Meeting where his service is performed. Where the service shall continue for a longer period than six months, the minister should apply to his Monthly Meeting for a certificate of sojourn to the Monthly Meeting within which his service is located.

6. When a minister has been engaged in pastoral or evangelistic service in any locality, and the Local Meeting on Ministry and Oversight becomes satisfied that his services are no longer profitable, it shall officially notify the Monthly Meeting of its judgment, and that meeting shall act as it may deem best. If it concurs with the judgment the minister shall discontinue all service in the locality where he has been engaged, and the reason for such action shall be given to the meeting of which the minister is a member, if he so requests.

7. All certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the meeting or meetings that granted them.

CHAPTER VII.

THE APPOINTMENT OF ELDERS.

1. Monthly Meetings shall annually appoint a committee of three to co-operate with a committee of the Quarterly Meeting in proposing for the station of Elder, persons, who, in their judgment, possess the proper gifts and qualifications therefor. If approved by this joint committee, the Monthly Meeting may proceed with their appointment, to serve for the term of three years.

2. Ministers and Elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation. Elders are to co-operate with, encourage and strengthen the

ministers, in both ministerial and pastoral work, facilitate their labors, promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such service and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties; a good understanding of the Scriptures and of the doctrines of the Christian religion and a knowledge of the position and purposes of our branch of the Church. They are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive and to encourage their exercise and development in every proper way. They are to see that opportunities for such exercise are conveniently afforded. Feeling the weight of the responsibilities resting upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor, when the truth has been satisfactorily presented.

3. Elders are tenderly to advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to aid all in the attainment of a high standard of Christian life.

4. When the name of any person is under consideration for appointment as an Elder, the Committee shall ascertain his or her doctrinal views, and persons who are known not to hold and teach Christian doctrines, as held by Friends, and herein set forth, should not be recorded or retained in the stations of Ministers and Elders.

CHAPTER VIII.

NEW FIELDS OF WORK.

1. When a new field of work has been entered upon by the members of a congregation, and has progressed beyond their individual care, it should be under the care of the Monthly Meeting, and new meetings for worship be established when advisable.

2. When a Monthly Meeting shall deem it advisable for a new Monthly Meeting to be established within its limits, it shall send a proposition therefor to the Quarterly Meeting, which shall appoint a committee to consider the subject and report. If the Quarterly Meeting approves the proposition it shall establish the meeting and report its action to the Yearly Meeting. Where the meeting to be established is composed of members of two or more Monthly Meetings, the consent of each shall be obtained.

3. Monthly Meetings have authority to petition Yearly Meetings, through their Quarterly Meetings, to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two or more Quarterly Meetings.

CHAPTER IX.

QUARTERLY MEETINGS.

1. A Quarterly Meeting consists of the members of all the Monthly Meetings within its limits and subordinate to it. Its officers shall consist of a Clerk and a Treasurer, who shall be appointed annually.

2. The Quarterly Meeting has the power to establish, divide or discontinue a Preparative or Monthly Meeting, or to unite two or more Preparative or Monthly Meetings.

3. If members belonging to two or more Quarterly Meetings, either in the same or different Yearly Meetings, request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong and their consent obtained. The request shall state where and when the new Monthly Meeting is to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting to which the new Monthly Meeting is to be attached shall proceed to establish it as requested.

4. In order to establish, discontinue, or divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly Meetings concerned, through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.

5. The Quarterly Meeting has supervision over the Monthly Meetings. It may review their proceedings and examine the records thereof, so that any irregularities of proceedings may be corrected. It shall receive appeals from the Monthly Meetings and decide upon them, and shall allow appeals from its own decisions to the Yearly Meeting.

6. The Quarterly Meeting may appoint a committee to advise with the Monthly Meeting in cases of difficulty, as it may know of such need, or upon the request of the Monthly Meeting.

7. At the last session before the Yearly Meeting, it shall receive from the Monthly Meetings all statistics required by the Yearly Meeting, and also reports on the state of the Church, and upon these shall base its report to the Yearly Meeting, and it shall appoint delegates to attend the Yearly Meeting on its behalf.

CHAPTER X.

SECTION 1—YEARLY MEETINGS.

1. A Yearly Meeting consists of the members of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial and administrative authority. The design of its annual assemblies is the general ordering and regulation of the affairs of the Church in the service of God and the maintenance and promotion of Christian faith, love, unity, life and practice, throughout its subordinate meetings.

2. The Yearly Meeting shall be opened at the appointed time and place, by the Clerk of the last Annual Meeting, who shall occupy his position until a successor is appointed. In the event of the absence of the Clerk, the Assistant Clerk shall perform this service. If neither shall be present, the meeting shall appoint a temporary Clerk.

3. The delegates from the Quarterly Meetings shall nominate to the second sitting of the Yearly Meeting, persons to serve the meeting in the position of Clerk and Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Yearly Meeting has the power to decide all questions of administration; to counsel, admonish or discipline its subordinate meetings; to institute measures and provide means for the promotion of truth and righteousness; and to inaugurate and carry on departments of religious and philanthropic work.

5. The Yearly Meeting shall receive annual reports from the Quarterly Meetings as to the state of the Church, to which it shall give prayerful consideration, and it shall extend such counsel and advice in relation thereto as it may deem necessary.

6. The Yearly Meeting shall annually receive abstracts from the minutes of the Quarterly Meetings, containing statements of business for its consideration and action. It may review the proceedings of any Quarterly Meeting and shall give advice and instruction to the Quarterly Meetings when these are requested, or may be thought necessary.

7. All propositions from Quarterly Meetings, and all proposed legislation affecting this Discipline, shall be introduced to the Yearly Meeting in writing, and shall not be finally acted upon on the day of their introduction. Propositions for the amendment of this Discipline must be referred to the Representative Meeting of the Yearly Meeting, or to a special committee, for its consideration for one year.

8. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the Quarterly Meetings. Its procedure in treating such appeals is indicated in the section on Appeals.

9. The Yearly Meeting, unless incorporated under the laws of a province making it unnecessary, shall appoint Trustees—not fewer than three nor more than seven in each case—who shall hold the titles of its real estate, and have the same duly recorded in the official records of the Province or County. Trustees shall be similarly appointed to invest all funds and other personal property, whether received by bequest, donation or otherwise, and to administer the same according to the direction of the donors. The Yearly Meeting shall have one or more such boards of Trustees as it may deem advisable. Due care must be exercised by Trustees to observe the requirements of the statutes of their several provinces in the administration of their trusts.

10. The Yearly Meeting shall appoint a person to serve as Treasurer. He shall receive the money from the Quarterly Meetings, and from other sources, for the Yearly Meeting's use, and shall pay the same as directed by the Yearly Meeting. He shall be authorized to receive and officially receipt for all legacies, donations or other funds requiring a formal legal acknowledgment.

11. The Yearly Meeting shall appoint one or more persons to serve as Correspondent. A Correspondent shall countersign certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other Yearly Meetings, and such documents and transcripts of records as may require certification beyond the signature of the Clerk.

SECTION 2.—THE REPRESENTATIVE MEETING.

1.—The Yearly Meeting shall appoint a Standing Committee, which shall be known as the Representative Meeting. It shall consist of twenty members, who shall be so selected that each Quarterly Meeting shall be represented in proportion to its numerical membership, to serve for three years. It shall annually appoint a clerk for the management of its business.

2. It shall meet at such times and places as the Yearly Meeting may designate, or upon its own adjournment. At regular meetings seven members shall constitute a quorum.

3. Special meetings of the Representative Meeting may be called by the Clerk on the requisition of five members. Five days' notice of special meetings must be given in writing to all members, and the business to come before the special meeting must be stated in the call. At least one-third of the total number of members shall be required for the transaction of business at any special meeting, and no action shall be taken unless one-third of the total membership of the Representative Meeting approves.

4. The Representative Meeting shall represent the Yearly Meeting in the interim of its annual assemblies, and it may act

on behalf of the Yearly Meeting in cases where the interest or reputation of the Friends may render it necessary. It shall attend to such business as the Yearly Meeting may refer to it. It shall examine memorials of deceased members, transmitted to it from subordinate meetings, and such as are approved, it may recommend to the Yearly Meeting for publication.

5. It shall inspect and perfect, when necessary, titles to land and other estates belonging to any meeting; it shall attend to the appropriation of charitable legacies and donations when necessary, and it may give advice, where needed, on such matters. It shall extend such advice and assistance to persons suffering on account of their Christian testimonies as their cases may require, and may apply to the government, or to persons in authority, on their behalf.

6. It shall keep a record of its proceedings, and annually lay the same before the Yearly Meeting.

7. It may draw on the Treasurer of the Yearly Meeting to pay the necessary expenses incurred in the execution of its duties.

CHAPTER XI.

THE FINANCIAL SUPPORT OF THE CHURCH.

Meetings are to give careful attention to wise methods for raising funds for the service of the Church; they shall encourage voluntary giving and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The ordinary necessary expenses of the meetings may properly be raised by quota.

CHAPTER XII.

MEETINGS ON MINISTRY AND OVERSIGHT.

Ministers, Elders and Overseers will be aided in their work by co-operation and mutual consultation. To facilitate this, meetings on Ministry and Oversight are established.

SECTION 1.—THE LOCAL MEETING ON MINISTRY AND OVERSIGHT.

1. The Local Meeting on Ministry and Oversight is composed of all the Ministers, Elders and Overseers within the limits of the Monthly Meeting of which they are members. Its regular meetings shall be held once in each month, or once in two or three months, as the needs may require. Special

meetings may be called by the Clerk on the request of three members. Notice in writing shall be sent to the members five full days before such special meeting.

2. The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular session the members from each congregation shall designate one of their number to present to the meeting a verbal report of the spiritual condition and life of the congregation, the attendance at meetings for public worship, the character of the ministry and its adaptation to the needs of the meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service. These reports from the several congregations shall be practically considered, and such action shall be taken, or such advice and assistance given, as the circumstances may require.

3. When there is evidence that a person has received a gift in the ministry, action shall be taken in accordance with the chapter on the recording of ministers.

4. Where particular meetings feel the need for the special service of ministers, the initiative in the arrangement therefor shall be taken by the pastoral committee of the congregation. They shall submit their proposal to the Monthly Meeting for its action. Such ministers shall carry on their labors in harmony with the principles of the denomination and agreeably to the provisions of this Discipline, taking care that, in all meetings for worship, opportunity be afforded for the free exercise by the members of the congregation of any gifts for service which the Lord may confer. When a Monthly Meeting is satisfied that a minister's services in such position are no longer required, it should terminate this relation.

5. If any minister shall teach doctrines or encourage practices subversive of our faith, or shall appear to have lost his gift in the ministry and usefulness in his station, the Local Meeting on Ministry and Oversight shall report the case to the Quarterly Meeting on Ministry and Oversight. If that meeting concurs in such judgment the case shall be reported to the Monthly Meeting for its action.

6. The Local Meeting on Ministry and Oversight shall appoint delegates to the Quarterly Meeting on Ministry and Oversight. It shall also report to such Quarterly Meeting a summary of the information received as to the spiritual condition and life of its congregations.

7. Once a year, or oftener, this meeting shall make a report in writing to the Monthly Meeting, of the spiritual condition

of the membership, of the attendance upon public worship, of family devotions, of the conduct of the members in their relations to one another and to the world, of Christian work in which the members are engaged, and of such other matters as may pertain to the affairs of the meeting.

SECTION 2.—QUARTERLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. A Quarterly Meeting on Ministry and Oversight is composed of the members of the Local Meetings on Ministry and Oversight within its limits. It shall meet regularly near the time of the Quarterly Meeting, to transact the business pertaining to its department of Church government, and it shall appoint delegates, and make a report to the Yearly Meeting on Ministry and Oversight.

2. The Quarterly Meeting on Ministry and Oversight shall consider cases forwarded from the Local Meetings on Ministry and Oversight for the acknowledgment of ministers. When the proposition for the acknowledgment of a gift in the ministry is approved, the said Quarterly Meeting shall report to the Yearly Meeting on Ministry and Oversight. When the proposition is not approved, it shall so inform the Local Meeting in which the proposition originated.

3. When a Quarterly Meeting on Ministry and Oversight has been informed by a Local Meeting on Ministry and Oversight of the subversive character of the teachings or practices of any minister, it shall give the matter careful and prayerful attention. If it concurs in the judgment of the latter meeting, and the causes of complaint cannot be removed, the Quarterly Meeting on Ministry and Oversight shall then advise the Monthly Meeting to depose him from the ministry. Should the Local Meeting on Ministry and Oversight be manifestly neglectful in reporting any such case, or should decline to do so, it shall be the duty of the Quarterly Meeting on Ministry and Oversight to institute proceedings therein on its own motion. The minister shall not sit as a member of the Meetings on Ministry and Oversight while his case is pending, but he may, if he desires, be present to make statements on his own behalf and to answer accusations. He must, however, retire while the decision is being made.

4. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it shall give special attention to new congregations, weaker meetings, and those without a ministry.

SECTION 3.—YEARLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Yearly Meeting on Ministry and Oversight is composed of the members of the Quarterly Meetings on Ministry and Oversight within its limits. It shall meet annually at such time as the Yearly Meeting may direct, and thereafter on its own adjournment, but in no case so as to conflict with the sittings of the Yearly Meeting.

2. It shall receive reports from the Quarterly Meetings on Ministry and Oversight, covering the matters upon which they receive reports from the Local Meetings on Ministry and Oversight; and it shall annually report to the Yearly Meeting the condition and work of the ministry, and of its membership; it may address epistles of advice and instruction to its subordinate meetings, and appoint committees to visit them.

3. It shall carefully consider the case of persons whose names may be forwarded to it by the Quarterly Meeting on Ministry and Oversight for acknowledgment as ministers, and if in its judgment such action shall be in the interest of the cause of Christ and for the welfare of the Church, it shall so inform the Local Meeting on Ministry and Oversight where the proposition originated. It may appoint a carefully selected committee to consider and act upon such names as may be forwarded to the Clerk during the interim between the annual sessions, and this committee shall make a full report of all cases considered during the year and of their action thereon. If the proposition is not approved it shall so inform the Quarterly Meeting of Ministry and Oversight.

4. The Yearly Meeting on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Church, and it may report its judgment to the Yearly Meeting for its action.

Part III.

Rules of Discipline.

CHAPTER I.

SECTION 1.—RECEPTION OF MEMBERS.

1. Application for membership may be made in writing to the Monthly Meeting through the members of the Pastoral Committee.

2. It shall be the duty of the Pastoral Committee before presenting the name of an applicant for membership to ascertain whether he makes a credible profession of faith in Christ as his Saviour, and accepts the doctrines of the Christian religion as held by the Friends; whether his present life indicates the sincerity of his profession, and whether he will conform to the Rules of Discipline. The judgment of the committee shall be given, with the application, and the Monthly Meeting shall act according to its best judgment. The Clerk shall inform the applicant of his reception into membership.

3. When a member is received, the announcement of his reception may be publicly made at the conclusion of a meeting for worship on the First Day of the week when he is present, that all the members may extend to him a welcome.

4. Parents or guardians may make application for the enrollment of minor children as associate members.

SECTION 2.—RECEPTION BY CERTIFICATE.

1. Monthly Meetings shall issue certificates of membership for such of its members in good standing, or for Associate members, as may remove to the limits of another Monthly Meeting when the same is requested, or the Monthly Meeting deems it best to do so, and such certificate shall be accepted by the Monthly Meeting to which it is addressed, unless sufficient reason shall appear to the contrary. In every case the Monthly Meeting receiving the certificate shall inform the meeting which issued it of the action taken thereon, and the membership will not be transferred until such notice is received.

2. When an applicant for membership produces a letter of recommendation from another evangelical denomination, the Monthly Meeting may exercise its judgment as to receiving him on this recommendation.

3. The acceptance and the issuing of all certificates shall be recorded on the minutes of Monthly Meetings, and the list of members corrected accordingly. Removal certificates for ministers shall include a certificate of this position. The official positions of Elders and Overseers are not transferable.

SECTION 3.—RESIGNATION AND FORFEITURE OF MEMBERSHIP.

1. Resignations of membership shall be made to the Monthly Meeting in writing. The Monthly Meeting may exercise its discretion in accepting a resignation.

2. If a member in good standing wishes to unite with some other evangelical body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing.

3. When any member shall have united with another religious body, the Monthly Meeting, on information thereof, may remove his name from the list of members, and inform him of its action.

4. Members removing to places remote from any Monthly Meeting should correspond with their Monthly Meetings, and, where practicable, Monthly Meetings, through a committee, should correspond with their absent members. If no information has been, or can be, received from a member for a period of three years, his Monthly Meeting, in its discretion, may remove his name from its list of members.

CHAPTER II.

SECTION 1.—DEALING WITH OFFENDERS.

1. All formal complaints against a member shall be introduced to his Monthly Meeting in writing by the Overseers, whereupon a committee shall be appointed to confer with the offender, who shall seek, in a spirit of love, to show him his error, and to lead him to repentance and confession of the same, in order that he may be restored to fellowship in the Church. If the exercise of due care and forbearance shall be without avail, the Monthly Meeting shall execute a minute of disownment and furnish the offender with a copy of the same.

2. When any member habitually neglects the attendance of meetings for worship, without reasonable excuse, after a period of three years, due care having been extended by the Monthly Meeting, his name may be removed from the list of members, and the meeting shall inform him of its action.

3. If any member shall deny the fundamental doctrines of the Christian religion, or shall be guilty of conduct that brings the Christian religion into public disrepute, the Monthly Meeting shall appoint a committee to endeavor, in a Christian spirit, to reclaim him; if this proves unavailing it shall disown him.

SECTION 2.—APPEALS.

1. When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may file with the next Monthly Meeting, or the one succeeding it, his appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall enter the same upon its minutes and inform the Quarterly Meeting thereof. A committee of three shall be appointed to represent it in the case before the Quarterly Meeting.

2. When a Quarterly Meeting receives a notice of appeal from a Monthly Meeting it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine the whole proceedings in the case from their commencement, giving the appellant and the Monthly Meeting's Committee a full hearing. If it is found that the offence has been rightly adjudged and the charge substantiated, and that the proceedings have been in accordance with the Discipline, they are to so report to the Quarterly Meeting, and that Meeting, if it approves of the report, shall confirm the judgment of the Monthly Meeting and inform the appellant of the result.

3. But if it be found that the offence has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings the rights of the appellant have been infringed, the committee shall report in accordance therewith, and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting.

4. In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again and correct its error.

5. Should the appellant be dissatisfied with the decision of the Quarterly Meeting, he may file with the next Quarterly Meeting, or the one succeeding it, but none later, his appeal to Yearly Meeting for its review of the case. The Quarterly Meeting shall enter the same upon its minutes, inform the Yearly Meeting thereof, and appoint a committee of three or more to represent it in the case before the Yearly Meeting or a com-

mittee of the same. The Yearly Meeting shall call all cases of appeal not later than the second day of the sitting of that body.

6. An appellant shall have the right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the meeting.

7. The committee appointed by the Yearly Meeting in a case of appeal from a Quarterly Meeting, shall examine into and judge of the nature of the offence, and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meetings in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

8. In every case of appeal the decision shall be recorded upon the minutes of the superior meeting, and the clerk of that meeting shall forward a transcript thereof to the meeting or meetings whence it came, with instructions to enter the same upon their minutes.

9. A Monthly Meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the Quarterly Meeting.

CHAPTER III.

MARRIAGE.

1. Parties desiring to unite in marriage, according to the long-standing custom of the Friends, should inform the Monthly Meeting, of which one or both of them are members, in writing, signed by the parties, and in substance as follows:—

“To the.....Monthly Meeting of Friends :

“We, the subscribers hereto, A. B., son of C. and D. B., and “F. G., daughter of H. and F. G., propose taking each other “in marriage, which we hereby offer for the approbation of “Friends, and we, severally and solemnly, declare that we “believe there is no affinity, consanguinity, pre-contract, or “any other legal impediment to bar or hinder the solemnization “of our marriage, and we severally make this solemn declaration, conscientiously believing it to be true.” This declaration to be made in the presence of two members of the Society of Friends, or the Clerk of the Monthly Meeting, who shall sign their names as witnesses. The Meetings shall enter the proposal on its minutes, and if either party is a minor, consent of parents or guardians must be given to the meeting.

2. If either party is a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have information thereof, so that the name of the Monthly Meeting may be entered on the record.

3. When any one of our members desires to join in marriage with one not in membership with us, the same procedure is recommended as when both are members, the Monthly Meeting noting the fact of non-membership on its records.

4. If any objections have been presented to the overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate, and report, when the meeting may dismiss the case, or proceed in it, as shall appear right.

5. If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to the Rules of Discipline.

6. The clerk of the said Monthly Meeting (or some one appointed by the Meeting as clerk for the day) shall attend the marriage to see that it is properly conducted, and make report to the Monthly Meeting, and shall also perform the duties imposed by the Act, respecting the registration of births, marriages and deaths, upon a minister or clergyman.

7. Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the Province in which the marriage is solemnized.

8. Marriages under the rules of Discipline shall be solemnized in a regular week-day Meeting, or in a Meeting (not on First Day) appointed by the Monthly Meeting.

9. At a suitable time in the Meeting, the parties should stand up, and, taking each other by the right hand, declare in the following effect, the man first:

"In the presence of the Lord, and before these witnesses, I take thee, D.E., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband, as long as we both shall live."

And the woman in like manner:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife as long as we both shall live."

A certificate, in the following form, is then to be signed by the parties, the man first, the woman adopting the name of her husband, and then it is to be audibly read by some proper person. At the conclusion of the meeting it should be signed by others as witnesses.

FORM OF CERTIFICATE.

A. B., of the.....of.....in the County of
son of E. B., of the..... of.....
 in the County of....., and of F., his wife, and C. D.,
 daughter of G. D., of.....of.....in the County
 of.....and H., his wife, having duly made known
 their intention of taking each other in marriage, and having
 complied with all the rules and regulations of the Discipline
 of Canada Yearly Meeting of Friends, the proceedings of the
 said A. B. and C. D. were allowed by.....Monthly
 Meeting of the Society of Friends, held at.....in the
 County of..... on the day
 month.....

Now these are to certify that the said A. B. and C. D. were
 this.....day of.....month, in the year of our
 Lord.....duly joined together in marriage at.....
 in the County of.....and the Province of.....
 in the Dominion of Canada; and they, the said A. B. and C. D.,
 as a further confirmation thereof (she according to the custom
 of marriage adopting the name of her husband) did then and
 there to these presents set their hands.

{ A. B.....
 { C. B.....

And we being present have subscribed our names as witnesses
 thereof.

{ { {
 { { {

11. Persons may be united in marriage, if they so prefer,
 by any of our male ministers, who are acknowledged as such
 by the Discipline of our Society, and such ministers are author-
 ized to solemnize marriages, by authority of government
 license, as provided for ministers of the Gospel in other denom-
 inations, using the following form:

“You, A. B., (taking the hand of C. D.) do solemnly declare
 “that you take C. D. to be your wife, promising through Divine
 “assistance to be unto her a faithful and loving husband, until
 “separated by death.”.....“I do.”

“You, C. D., do solemnly declare that you take A. B. to be
 “your husband, promising through Divine assistance to be unto
 “him a faithful and loving wife until separated by death.”
 “.....I do.”

12. At the close of the ceremony the minister shall address the parties as follows:

"According to the laws of the Province of.....
"and the vows you have, in the presence of God and these
"witnesses, made, I now pronounce you husband and wife.
"What God hath joined together let not man put asunder'."

13. A certificate, in substance as follows, is then to be signed by the officiating minister, and by two other persons who have been present as witnesses.

"I hereby certify that the rite of holy matrimony was duly
"solemnized by me, by authority of license, between A. B., of
"the.....of.....in the County of.....
"Province of and C. D., of the of
".....County of.....and Province of.....at
".....on the.....day of.....in the year
of our Lord.....

.....
Officiating Minister.

Witnesses {
 {

14. Every minister shall report every marriage he solemnizes to the proper civil officer, as required by the laws of the Province in which the marriage is solemnized.

CHAPTER IV.

TEMPERANCE AND THE LIQUOR TRAFFIC.

1. All members are earnestly warned against the use of all intoxicating liquors, and of opium in all of its preparations, except for purposes strictly medicinal, and in the manufactures and arts; and they are advised to abstain from the use of tobacco. The effects of these tend to physical, mental and moral injury.

2. As the liquor traffic is a great cause of poverty and crime, and a serious obstacle to the spread of the Gospel, members of the Church should never engage in it in any way, but should be active, earnest and emphatic in their opposition to this great evil. The liquor saloon should receive no countenance in any manner whatsoever.

CHAPTER V.

CHRISTIAN SIMPLICITY.

Bondage to the changing customs of the world in regard to dress is none the less burdensome because it is self-imposed. Let comfort, convenience and utility be considered, rather than the useless and expensive fashions of the time.

We earnestly advise all to consider the simplicity that the Gospel enjoins, and to manifest in their dress, furniture of their houses, manner of living and general deportment, that their affections are not set on things of earth, but that they are following Him who is "holy, harmless, undefiled and sepearate from sinners."

A due regard to Christian simplicity should influence us in our intercourse with all men. We should be examples of the believers in word, and in conversation. "Let your speech be always with grace."

CHAPTER VI.

TALEBEARING AND DETRACTION.

"Thou shalt not go up and down as a talebearer among thy people."—Lev. xix. 16.

"The words of a talebearer are as wounds."—Prov. xviii. 8.

"Where no wood is, the fire goeth out: so where there is no talebearer, the strife ceaseth."—Prov. xxvi. 20.

Talebearing and detraction violate the commands of our Saviour, and are inconsistent with the Christian profession.

"As you would that men should do to you, do ye also to them likewise."—Luke vi. 31.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James i. 26.

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body."—James iii. 6.

Talebearing and detraction consist in the unnecessary repetition of anything which will injure another, and it is the duty of Monthly Meetings to repress such practices.

CHAPTER VII.

SECTION 1.—QUERIES.

1. The intention in directing the following queries to be seriously considered is not only to inquire into the state of the meetings, but also to encourage every member to examine himself whether he acts consistently with the principles of the Christian religion.

No arrangements, however perfect, can take the place of individual faithfulness to Christ, and daily dependence upon the help of the Holy Spirit, which are necessary to growth in spiritual life and to usefulness in the Church. The serious con-

sideration of the following queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the Church in a healthy condition.

2. These queries are to be read in meetings for worship, the first Sabbath of the year and in Monthly and Quarterly Meetings twice a year.

Query 1. Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?

Query 2. Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest efforts to end them speedily?

Query 3. Do you seek to maintain a Christian life and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

Query 4. Do you, who have children or others under your care, endeavor to train them for upright and useful lives; and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

Query 5. Do you abstain from the manufacture, sale, or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character; and do you observe true moderation in all things?

Query 6. Do you maintain the Christian principle of peace and consistently refrain from bearing arms and from performing military service as incompatible with the precepts and spirit of the Gospel.

Query 7. Do you refrain from the taking of oaths, thus maintaining our testimony in favor of one standard of truth?

Query 8. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises and prompt in payment of your debts; careful to live within your income; and avoid involving yourselves in business beyond your ability to manage?

Query 9. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of the poor and those likely to require aid, inspected and relieved?

SECTION 2.—QUERIES FOR MEETINGS ON MINISTRY AND
OVERSIGHT.

These queries are to be read three times a year in the Local and Quarterly Meetings on Ministry and Oversight.

Query 1. Are you diligent in attending your Meetings for worship and discipline, and careful to promote the attendance of your families?

Query 2. Are you in unity with one another, and with the Meetings to which you belong, harmoniously laboring together in the love of the Gospel? Have you an earnest religious exercise for the conversion of sinners, and for the building up of believers?

Query 3. Do you prayerfully endeavor to occupy, under the guidance of the Holy Spirit and in humble dependence upon Christ, the spiritual gifts with which you have been entrusted? Do you cherish an active interest in all who engage in the ministry or other Christian work; and do you make evident your loving sympathy with them and their service?

Query 4. Are you good examples to others in uprightness of life? Do you frequently read the Holy Scriptures, prayerfully seeking a right understanding of them under the enlightening influence of the Holy Spirit?

Part IV.

Departments of Work.

CHAPTER I.

THE PASTORAL COMMITTEE OF THE MONTHLY MEETING.

1. It is the duty of this committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of meetings, to extend a special care to those attenders who are not members, and to invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the Associate members, and encourage them to become Active members so soon as they are prepared to do so.

2. The Pastoral Committee shall receive applications for membership, examine each case carefully, and act upon it as provided in Section 1, Chapter I, Part III.

CHAPTER II.

HOME MISSION COMMITTEE OF THE YEARLY MEETING.

1. The Yearly Committee shall appoint a Committee on Home Mission Work, whose duty it shall be to ascertain the needy fields within the limits of the Yearly Meeting, and endeavor to meet the requirements of these by such Gospel service as may, under the Divine blessing, arouse the lukewarm and indifferent, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of the Church. Special attention shall be given to gathering the scattered membership and to the establishment of meetings where practicable. They shall be authorized to secure funds by voluntary contributions for building new meeting houses and repairing old ones. When this Committee engages in evangelistic work within the limits of a Quarterly Meeting, it shall maintain harmonious relations with the Quarterly Meeting on Ministry and Oversight.

2. The Committee shall organize by the appointment of a Chairman, a Secretary, and a Treasurer, who, with the General Superintendent, where one is appointed, shall constitute the Executive Committee. These persons shall perform the duties usually pertaining to their positions.

3. Upon the nomination of the Committee, the Yearly Meeting may appoint one or more Superintendents of Home Mission Work, who shall perform such duties as the Committee may direct.

4. The Committee shall give to ministers, or other workers who desire to engage in special pastoral or evangelistic service, certificates as provided for in Paragraph 6, Section 2, Chapter VI, Part II.

5. The Yearly Meeting may at its discretion appoint Finance and Advisory Committees, whose duties shall be to assist the Executive Committee in the oversight of the Home Mission Work of the Yearly Meeting.

Approved by the Representative Meeting, at Toronto, the
27th day of 6th mo., 1903.

C. R. SING,
Clerk.

Unanimously adopted by Canada Yearly Meeting, 29th
day of 6th mo., 1903.

WM. I. MOORE,
Clerk.

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